THE THEOSOPHICAL
FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

VOL. 4. APRIL, 1899 No. 12

THE TRUTH.

The Truth is One, Unchangeable, Eternal; the kernel of all that is; that which no falsehood can hide. Nothing can be added to Truth, nor aught taken away, nor can any effort of men or gods affect it. From everlasting has it been and thus will be, existing ere the worlds were called to being, continuing to exist when worlds have passed away; for Truth is the very life of God. And yet this Truth is as various and many hued as the minds beholding it, and no two minds can ever see it just the same. Realize therefore that all these truths are merely aspects of the One, and so considering them, concern yourself therewith no more. Seek not this truth nor that, but your own truth—that truth which lives in the depths of your own nature, which only you can find, and whose finding is the purpose of your being. For as Truth is the life of God, so your truth is the life of your own soul, and that life is your heritage and immortality. These are the "living waters", the "waters of eternal life".

See only that you drink from the fountain head, not from below where the pure stream is tainted by the fancies and the follies of the lower mind. And, having drunk, learn charity, and mark that as your brother's truth exists not for your soul, so yours does not exist for him, and yet that at their heart they both are one, it matters not how diverse they may seem. For Truth is One, Unchangeable, Eternal.

This also is translated from the walls of the Hall of Learning.

CAVÉ.

WHAT ARE WE TRYING TO DO?

Some time ago a friend who was somewhat discouraged, asked me; "What is the object of the T. S.? What are we really trying to do? Apart from the stereotyped objects in the Constitution, what ideals should we strive after and work for?

I believe that a partial answer to these questions, at least from one point of view would be as follows:

First. As our President has put it, we have the grandest philosophy ever given to man to teach to the world, or to such people in it as care to listen. If possible all should be given a chance, and so far I do not suppose one man in every thousand has even heard the name. Here is work and noble work to occupy us for centuries; much more work than we are any of us competent to do, but we can at least scratch the surface of the world's materiality and do our best.

But, argue some, wherein do we differ or accomplish more than any one of the fifty or a hundred organizations now in the world, which either teach the same philosophy or something under a different name which has many of its fundamental ideas? Organizations which have thousands of members where we have one, and have a hundred dollars to spend where we have ten. The answer is twofold: *(a)* The fact that others do good should not deter us from doing likewise, and *(b)* brings us to the second main object of the T. S.

Second. The T. S. was founded by adepts working through H. P. Blavatsky, W. Q. Judge, H. S. Olcott, A. P. Sinnett and others. That at any rate is the tradition and what many of us believe. Those of us who do will appreciate the great desirability of maintaining in the world a link with the Lodge of Adepts which will not only provide them with a vehicle through which to work in the world, but will provide the world with a channel through which individuals may get into touch with them. I think this far from the least important reason why an organization should be maintained in the world, for it is no little thing to provide a means whereby people who desire it may reach more easily than in any other way what we call the "higher life". It is no small thing that the belief in the very existence of a higher life is kept alive in the world. The T. S. in this sense is a kind of torch bearer, marching in advance of the evolutionary procession and lighting the way for those who follow.

Third. This object is better expressed by Madame Blavatsky

in the last chapter of the "Key to Theosophy" than I can do it, and I suggest that each member reread that portion of the book. The main idea is that a body of students should be kept together as an organization, with pure ideals consciously pursued, undogmatic, charitable and honest, which in 1975, will serve as a ready made instrument for the Lodge messenger who will then come to take up the work.

Surely these three "objects" are definite enough and offer opportunity enough for any man. What matters it that there are other organizations with similar aims? Would that there were a thousand such, and there would be that many more chances that one at least would live through the coming century undefiled.

The reflection naturally suggests itself; what should be done to accomplish these ideals? And my answer would be that it does not very much matter It is not what we do but the spirit with which we do anything that counts. If we are to preserve our vitality and life force beyond the closing of the century and the end of the 25 year cycle, it must be by working in harmony with nature and the Soul. Be practical, be forceful and sagacious, and above all have common-sense, for these things are needed to keep any organization healthy; but our efforts will end in failure if the spirit is lacking.

Consequently, let each work in his own way, whether that is addressing envelopes, mailing tracts, lecturing, or working at his business that he may produce the money that will permit others more expert to do the special work. But above all, let each *live the life.* There is no better way to spread the philosophy, to keep the idea of the soul life alive in the world, or to keep the link unbroken.

Do not be afraid of a little period of quiet. A cessation from outer activity. It will give the Soul a chance. The best work of all is often done in the Silence. It is hard for us to realize this, for we must be ever doing, ever active, or we think that time is lost. But time is plentiful; there is a great abundance of it, and the little bit spent in silence and rest will not be wasted. The Soul will make good use of it; and afterwards, when the hour for action strikes, we will do what we have to do all the better for the little breath of Peace.

G. Hijo.

THE THOUGHT OF TENNYSON

Tennyson's poems have always been known to express many of the ideas which we call "theosophical", but in the Life by his son, published in 1897, there are many extracts from his letters and his conversation that are even more in harmony with our own philoso-

phy. He always refused to formulate a creed, lest he should be misunderstood, and he considered that his poems expressed the principles at the foundation of his thought. He thought, with his friend, Arthur Hallam, that "different language does not always imply different opinions, nor "different opinions any difference in real faith". "It is impossible," he said, "to imagine that the Almighty will ask you when you come before Him in the next life, what your particular form of creed was; but the question will rather be, 'have you been true to yourself, and given in my name a cup of cold water to one of these little ones?' "

Throughout his life he had a constant feeling of a spiritual harmony existing between ourselves and the outward visible Universe, and of the actual immanence of God in the infinitesimal atom as in the vastest system. "For myself," he said, "the world is the shadow of God". He was much pleased with the theory of aboriginal centres of force, and he believed that the more that science progressed, the more the Unity of Nature and the purpose hidden behind the cosmic process of matter in motion and changing forms of life, would be apparent. "People," he once said, "do not consider that every human being is a vanful of human beings, of those who have gone before him, and of those who form part of his life." He thought that the theory of Evolution caused the world to regard more clearly the life of Nature as a lower stage in the manifestation of a principle which is more fully manifested in the spiritual life of man, the lower being regarded as a means to the higher. * * * "Mankind is as yet on one of the lowest rungs of the ladder, although every man has and has had from everlasting his true and perfect being in the Divine Consciousness."

"Time is nothing", said Tennyson once; "are we not all part of Deity?" "Pantheism," hinted the poet Barnes. "Well", said Tennyson, "I think I believe in Pantheism, of a sort."

"Man's Free-will is but a bird in a cage," he said; "he can stop at the lower perch, or he can mount to a higher. Then that which is and knows, will enlarge his cage, give him a higher and a higher perch, and at last break off the top of his cage, and let him out to be one with the Free-will of the Universe." "If the absorption into the divine in the after-life be the creed of some, let them at all events allow us many existences of individuality before this absorption; since this short-lived individuality seems to be but too short a preparation for so mighty a union."

And elsewhere he said: "If the immediate life after death be only sleep, and the spirit between this life and the next should be

folded like a flower in a night slumber, then the remembrance of the past might remain, as the smell and color do in the sleeping flower; and in that case the memory of our love would last as true, and would live pure and whole within the spirit of my friend until after it was unfolded at the breaking of the morn when the sleep was over."

"Prayer," he said, "is like opening a sluice between the great ocean and our little channels when the great sea gathers itself together and flows in at high tide." His own prayer was, "O Thou Infinite, Amen."

KATHARINE HILLARD.

UNIVERSAL BROTHERHOOD.

Man is a soul. He has a body; he has a mind. We know a great deal about the body; not so much about the mind. Yet it is because he has a mind, and is therefore a thinker, that he is called "man," for the word comes from a Sanskrit root which means "to think."

Man has a Body-side and a Thinker-side. The Thinker-side is the real Man-side, for if he have the most perfect body and not much of mind, we do not consider him much of a man; whereas if his body be ever so feeble, but his mind vigorous and active, he is recognized as very much of a man.

When we have the same physical father and mother we are called "brothers." But this "brotherhood" is only on the less important body-side. It is limited to the members of families and can never be the basis of Universal Brotherhood. For such a basis we must have something universal. It cannot be found on the body-side. It is found on the man-side.

We get our bodies from our body-parents; we get our minds from our mind-parent—Universal Mind. All men are therefore brothers on their important side—the Man-side, the side which makes them men, that is—thinkers.

This Brotherhood is not merely a pretty sentiment, it is a *fact.* Whether they believe it or not: All men are brothers.

L. F. WADE.

TRUST.

To call another "soul-less" is to damn oneself. Nothing with life is beyond salvation, for life is divine. A breath may fan the faintest spark into a flame of living light: and who will dare deny to any man some smouldering ember, some hidden fire?

If deception by another leads to distrust of others, then is the lesson lost. Be deceived, and be deceived yet again and again. What of that? That we are deceived is nothing; how we meet deception is everything.

Trust, and for ever trust—not man the mortal, but man the immortal of infinite resource. MALBROUK.

A REVERY.

The after-glow of a summer sunset had merged itself into the twilight, and a stillness hovered o'er the land: out from the stillness came a clear sweet voice and said to me, "Dost thou realize the possibilities lying within thee? Dost thou realize that thou hast gained thine individuality, and must perfect it through thine own judgment and intuition? Above all, dost thou realize after having gained thine individuality, what it is to fasten thyself physically, mentally or morally to man or God?

"Art thou going to be a puppet, or art thou able to stand alone? Thou wilt surely stumble at times, but how much better this, than to be dragged against thine own convictions, by conventionalities, creed or dogma.

"Hast thou not learned ere this that the 'Great Ones' can but point the way?

"Knowest thou not that true greatness is never heralded from the house tops? It simply manifests; we see and feel it as we do the sunshine; it covereth all, saint and sinner alike.

"Always extend a helping hand, but never force thyself nor thine opinions upon any one.

"Freely give when asked, that which hath aided thee in thy struggles, but never insist that it will help another.

"Didst thou ever consider the possibility of one subject being viewed from two standpoints, and *both* being correct?

"Such is the truth; bear it ever in thy mind; speak it when thou hast an opportunity; it is vital, no great progress can be made until this is instilled in every human heart.

"Do that which appeals to thee, work with those with whom thou art in sympathy, but never for a moment suppose that those working along other lines, than the one pursued by thee, are not right too.

"Motive, all is in the motive; let thy motive be pure and altruistic, and naught but good can result, no matter under what phase or through what methods it may manifest on the outer plane."

I listened intently for the next word, but darkness had absorbed the twilight and muffled the voice, leaving me with peace in my soul; for I felt the greatness and goodness in the human heart, and how utterly surface were all apparent differences.

CARLOS BENKLEFT.

ORIENTAL DEPARTMENT.

Edited by Charles Johnston.

THE SECRET OF POWER.

"He who, dwelling in the earth, is other than the earth, whom the earth knows not, for whom the earth is a body, who rules the earth from within,—he is thy Soul, the inner ruler, immortal.

"He who, dwelling in the waters, is other than the waters, whom the waters know not, for whom the waters are a body, who rules the waters from within,—he is thy Soul, the inner ruler, immortal.

"He who, dwelling in fire, is other than fire, whom fire knows not, for whom fire is a body, who rules fire from within,—he is thy Soul, the inner ruler, immortal.

"He who, dwelling in the firmament, is other than the firmament, whom the firmament knows not, for whom the firmament is a body, who rules the firmament from within,—he is thy Soul, the inner ruler, immortal.

"He who, dwelling in the wind, is other than the wind, whom the wind knows not, for whom the wind is a body, who rules the wind from within,—he is thy Soul, the inner ruler, immortal.

"He who, dwelling in the heavens, is other than the heavens, whom the heavens know not, for whom the heavens are a body, who rules the heavens from within,—he is thy Soul, the inner ruler, immortal.

"He who, dwelling in the sun, is other than the sun, whom the sun knows not, for whom the sun is a body, who rules the sun from within,—he is thy Soul, the inner ruler, immortal.

"He who, dwelling in the spaces, is other than the spaces, whom the spaces know not, for whom the spaces are a body, who rules the spaces from within,—he is thy Soul, the inner ruler, immortal.

"He who, dwelling in moon and star, is other than moon and star, whom moon and star know not, for whom moon and star are a body, who rules moon and star from within,—he is thy Soul, the inner ruler, immortal.

"He who, dwelling in the ether, is other than the ether, whom the ether knows not, for whom the ether is a body, who rules the ether from within,—he is thy Soul, the inner ruler, immortal.

"He who, dwelling in the darkness, is other than the darkness, whom the darkness knows not, for whom the darkness is a body, who rules the darkness from within,—he is thy Soul, the inner ruler, immortal.

"He who, dwelling in radiance, is other than radiance, whom radiance knows not, for whom radiance is a body, who rules radiance from within,—he is thy Soul, the inner ruler, immortal.

"He who, dwelling in all beings, is other than all beings, whom all beings know not, for whom all beings are a body, who rules all beings from within,—he is thy Soul, the inner ruler, immortal.

"He who, dwelling in life, is other than life, whom life knows not, for whom life is a body, who rules life from within,—he is thy Soul, the inner ruler, immortal.

"He who, dwelling in the word, is other than the word, whom the word knows not, whose body is the word, who rules the word from within,—he is thy Soul, the inner ruler, immortal.

"He who, dwelling in the eye, is other than the eye, whom the eye knows not, for whom the eye is a body, who rules the eye from within,—he is thy Soul, the inner ruler, immortal.

"He who, dwelling in hearing, is other than hearing, whom hearing knows not, for whom hearing is a body, who rules hearing from within,—he is thy Soul, the inner ruler, immortal.

"He who, dwelling in the heart, is other than the heart, whom the heart knows not, for whom the heart is a body, who rules the heart from within—he is thy Soul, the inner ruler, immortal.

"He who, dwelling in intellect, is other than intellect, whom intellect knows not, from whom intellect is a body, who rules intellect from within,—he is thy Soul, the inner ruler, immortal.

"The unseen seer, the unheard hearer, the unthought thinker, the unknown knower; no other than he is the seer, no other than he is the hearer, no other than he is the thinker, no other than he is the knower,—this is thy Soul, the inner ruler, immortal; and all that is other than he, is subject to sorrow."

Brhad Aranyaka Upanishad.

The first secret concerning power is, that it is inherent in everyone, and the birthright of everyone. It is weakness that is the anomaly, a lawless outgrowth from the proper being of man, a thing in itself, and not a mere deficiency of power. Weakness, like fear

and sorrow, like desire and gloomy hopelessness, is a positive burden, an added vesture of illusion, and not merely a want or something missing.

The root of weakness is the sense of loneliness, of isolation, of separateness from other lives, through which we believe ourselves arrayed against all men, and all men against us. It is the feeling that we have a separate fate, a destiny for which we are responsible, and which, we modestly conceive, is, under our guidance, likely to go greatly astray; therefore we are pre-occupied with dread, and weakened and unfitted for work by our imaginary burden. For in sober truth, we have no separate fate, no isolated destiny; for our destiny is the destiny of the Eternal, and that is already well provided for. So that he who, in his own person, would bear the burden of the universe, and ever feels that burden crushing him down, is really trying to do badly what the Everlasting has already done, altogether well.

We should feel within ourselves that we have no individual fate; that the great life welling up within us, is all life, the immortal Life itself, which was from the beginning, and when we realize that the buoyant Soul is bearing our burdens, we shall lose something of our brow of care.

There are one or two among the powers of that Soul, which we are so familiar with, that we have never recognized them for what they are; it may bring the presence of the Soul home to us, if we enumerate them, and recognize how intimately we possess them.

First of all, the web of powers which bind us to the natural world, and through which we live and move and have our being in the natural world, held in place as firmly as the stars are upheld in the blue ether: these powers are really the outer vesture of the Soul; they are not us, nor from us, nor did we devise them, nor can we loosen their firm and benevolent hold until our hour is struck, not by us, but by the Soul. The web of powers was there before us; all we did, was, at our coming, to avail ourselves of it, with a deep, instinctive wisdom, wiser than all knowledge, which is also of the Soul.

Then again that more celestial web of powers, which binds us to each other, through love and hate, through desire and anger, through ill-wishing and well-wishing; even the intuition that tells us that other souls are there at all,—that, too, is of the Soul; it is not from ourselves; by taking thought, we could not have created it; not by taking thought, can we take it away. There lies that intuition in our hearts, the root and fountain of every human act, and it is not of us, but of the Soul.

Higher than instinct and intuition, we have inspiration, the hope and longing for our fuller life, the great power brooding above us which tells us that our fuller life is; that there are immortal waters, if we could find them. That most secret and splendid ambition is set in our hearts, not by ourselves, but by the Soul, who rules our lives from within.

There is no past; there is no future. These are but the shadows cast backward and forward, by the everlasting now. It is never yesterday, nor it it ever to-morrow; always to-day. So that to-day goes on with us, moving as we move, hastening as we hasten, lagging when we lag; but never separating from us a hair's-breadth. That everlasting now is the eternalness of the Soul; an august companion, whom we have forgotten from his very familarity. At this very moment, we are dwelling in the midst of eternity.

As it is never yesterday nor tomorrow, but always to-day, so it is never elsewhere, but always here. Here, in the heart of us, we dwell perpetually, never crossing the threshold of our enduring dwelling. And that all-present here is the home of the Soul.

We would do well to let the thought of the everlasting now sink into us, and dwell with us; to watch the hours coming forward with us, in the perpetual to-day; feeling and seeing, vividly and consciously, that it is always now, always the present, always the eternal. And in that ever-present now dwell all the powers of the universe, all that ever were, and all that ever shall be.

In like manner, we would do well to realize the all-present here; to feel that we are never elsewhere, but always at the heart of things, here in the temple of our home. The great horizons and wide, terrifying spaces which loom round us, are but the curtains of our thoughts; we shall never get lost, nor go astray through those desert-places of the ether, for it will always be here with us, as it is ever now.

Here and now, for evermore,—that is the life of the Soul, unshaken, supreme; and these two powers, these two revelations, we have with us always,—gods that we have grown so familiar with, that we no longer discern their divinity.

Neither in the natural world, nor in the hearts of others, nor in the great Heart of all things, do we dwell of ourselves, or from ourselves. It was all provided for, without our interference. So we should take heart for what is to come; we are not answerable for its success, nor have we a separate fate. We should learn to rest in that great peace, which is ever here; in that great power which is in the everlasting now.

And feeling thus our present divinity, we shall put away the burden of panic fear for our fates, which we so painfully, so needlessly bear; and standing upright, rid of our burden, we may begin the real life which shall be the manifestation of our power.

The Soul within is waiting for that, to put us in possession of our inheritance; to bring us into that mastery of the natural world which our instinctive powers already foreshadow and forecast. We are related to all the natural world by a web of instincts; but that is not all: we are destined to turn that simple relation into perfect mastery. Then, for each of us, his body shall be the whole horizon, nothing less than the whole natural world, with all its life.

And the Soul purposes that, instead of the dim intuition of other souls, we shall have perfect knowledge, perfect oneness, the vivid presence of a single life throbbing through us all. When we realize it, each of us shall have the power of all. But to find others, we must lose ourselves. In proportion as we do that, we can already enter into the power of all men, and find a friend within every citadel, who speaks our language, and is ready to carry out our will. And there is no limit to that power, short of the limits of the eternal and infinite.

But the deepest fountain of our power is neither the natural world, with its miracles, nor the human world, with its fair mysteries, but that which dwells within these, whom these know not, whose body these are, the eternal Soul, who is ready to speak with our lips, to work with our hands, to look forth through our eyes, as soon as we are willing to make the sacrifice of our loneliness, the offering of our sorrow, the renunciation of our fear.

QUESTIONS AND ANSWERS.

Question 128.

What place does music occupy in Theosophy?

W. A. Barron.—Very few, if any of us are wholly unsusceptible to the influence of music, and yet we are very apt to underrate its power as a moral guide and moulder of character. Theosophists beyond all others should recognize its potency for developing the faculties of the soul. It is true it has its two poles of expression and is equally powerful for harm when inspired by impure thoughts on the part of the composer. The fact that in either case it appeals

to the emotions is not, to my mind, a cogent reason why music, as such, should be considered inimical to the development of the best within us. To disparage music because it may give rise to wrong emotions is like condemning speech because it is capable of expressing bad thoughts. Both music and speech are powerful means of reaching men's consciousness, though music appears to "get there" much quicker by reason of its being independent of intellection and the tortuous process of ratiocination.

It may be because we are not yet sufficiently familiar with the language of music that some Theosophists look a little askance at it, fearing its effect may not be altogether salutary, unless it is set to words indicating its composer's thoughts at the time of composition.

Malbrouk.—Exactly the same position as painting or writing or public-speaking. All these should be modes of expressing "divine wisdom."

Maude Ralston.—Music is the most perfect symbol we have today expressing Theosophy or Divine Wisdom. It is awaiting the recognition of "those who have ears but hear not", like many another great good that is prepared for us.

Architecture has been called "frozen music," the balance of proportion being sensed, but added to those qualities expressed by architecture, sculptor and painting, we have in music life and motion.

From a harmonic standpoint, the combinations, relations, action and interaction of tones, shifting of tone-relations in the changing of keys, etc., give a perfect picture of the laws governing nature and human nature. The relativity of fixedness is brought forward so plainly; the integrity of an interval, as such, depending only on its base or standpoint. The harmonic structure is so rich in its portrayal of evolution, transformation, cycles, stages of development, etc., that one may truly say of it, as George McDonald says of the opal, "God has fixed the evanescent and made the vanishing eternal".

Music is divided into great classes: that which paints the picture world about us, subject to death; and that which represents the truer psychic world, affirming with deathless certainty those permanent qualities of life eternal. The one of these might be represented by Beethoven's Pastoral Symphony, the other by music from Wagner's Tristan and Parsifal. Richard Wagner has brought both of these classes to a majestic culmination. The higher, which appeals directly to the imagination, rather than the fancy, superbly speaks in the Liebes-Tod from Tristan and Isolda. The utter triumph of Love over Death leaves one silent with Immortals.

E. H. Coryell.—Music is used with us neither as a moral incentive, an ideal, nor as a spiritual symbol. This seeming neglect of the most spiritual of nature's systems of harmony, is unavoidable because the relation of music to the human being has not yet been made clear and because there is a knowledge unspoken which forces us to recognize that music is as dangerous as she is uplifting.

Music in herself is so pure that she knows no morality. Belonging to the realm of the Soul, she is absolute harmony—absolute beauty. Her laws are laws universal. The reasons for her harmonies are cosmic. The progression of her chords is like the march of the races, fateful and uncontrollable. The relation of her seven tones and their inter-tones to the human being, is strangely intimate and as strangely disturbing. In all this she is so far beyond our actual knowledge that, by instinct, we hesitate to invoke her aid.

She is pure beyond all morality, but so is not the human being. Let the noblest of her harmonies be played throughout an hour of meditation and we will have lived a wondrous age—but where and with whom? Have we not forgotten the goal of our quest. Did we really search soulward or have we been lulled into fathomless dreaming far on the confines of absolute beauty? Do we bring back with us to earth-life a higher knowledge, or an incentive to grander living which will hold beyond the hour and lead to sustained effort?

Certain musical tones correspond to natural forces and this knowledge, unexplored by us, is used by the orientals. But, when music so offers inspiration with one hand, she holds self-hypnotism in the other. And, once started down her sounding aisles of vibration, it is only the hidden key of our being that will determine with which hand she will give baptism. Our will, however great, is impotent. It is the unknown key, the subconscious desire of our nature which will determine the result.

If we could use music to harmonize and strengthen when we are bidden to meet in highest accord; if we could be *sure* that such use would not degenerate into a pleasure of the senses; then, we would have the right to relate ourselves to her. Otherwise, we weaken our own powers and we desecrate a force which is of the soul and not of the body.

These are some of the reasons why music holds as yet no acknowledged position in Theosophy—her relation to Theosophy is another and a greater matter.

THEOSOPHICAL NEWS AND WORK.

CONVENTION OF THE T. S. IN A.

The Thirteenth Annual Convention of the Theosophical Society in America will be held in Cincinnati, April 30th. General Headquarters at the Grand Hotel, where the Convention will open in the Assembly Room at 10 A. M., Sunday morning. While there is no "impending crisis" in the affairs of the T. S. in A., the forthcoming Convention should serve still further to solidify our ranks, deepen our devotion, and strengthen our zeal. We have lived too much on excitement and expectancy. Emotionalism and the divine afflatus of Leadership have had their day, and since every one has resolved to be his own leader—to find the "Warrior" within his own soul, we should not forget to cooperate and to solidify our organization. We have organized in the face of disorganization; let us solidify in the presence of the inevitable disintegration going on. Let us have a large, strong, and healthy Convention that will diffuse its influence throughout the year till our 14th annual meeting in A. D., 1900.

J. D. BUCK,
President T. S. in A.

REVIEWS.

Theosophischer Wegweiser (German) for February, the fifth issue of the magazine, published in Leipzig by Arthur Weber, under the auspices of the T. S. in G., is a new monthly periodical that will interest our German speaking members. The subscription price is 2.80 marks in advance. The current number contains an article by Dr. Franz Hartmann, "Who are the Spiritual Leaders" and several translations from more or less well known English writers. (S)

The English Theosophist, for February, no longer under the editorial control of Mr. Bulmer, and consequently, without the trenchant "Editors Comments" which we are sorry to miss, contains the usual reprints, and an excellent article by Jasper Niemand on "A Theosophical Education." (S)

The *Tidsskrift for Teosofi* (Swedish) for February is nearly filled by a translation of "Some Modern Failings" by *Che-Yew-Tsang*, an ever admirable article, thoroughly worth reprinting. Dr. Hartmann also contributes a short article on "Occultism." (S)

We have received from the Syracuse Branch a small pamphlet called "The Necessity for Reincarnation," being a reprint of two Theosophical tracts. The first, from which the name of the pamphlet is taken, briefly outlines the arguments for and against Reincarnation. The second, gives a resumé of the main tenants of our philosophy. Both are written clearly and concisely and we call the attention of members to their value as material for propaganda. Copies may be obtained from Mark W. Dewey, Syracuse, N. Y., at the nominal cost of $1.50 per 100. (M)

BOOKS AND PAMPHLETS.

The Secret Doctrine, (Vols. I, II and Index), *H. P. Blavatsky*,	$12.50
Key to Theosophy, *H. P. Blavatsky*	1.50
Studies in Occultism, *H. P. Blavatsky*, (6 Vols. at 35 cents)	1.50
The Ocean of Theosophy, *W. Q. Judge*, paper 25 cents ; cloth	.50
Bhagavad Gita, trs. by *W. Q. Judge*, leather	.75
Patanjali's Yoga Aphorisms, trs. by *W. Q. Judge*, leather	.75
Echoes from the Orient, *W. Q. Judge*	.50
Letters That Have Helped Me, *W. Q. Judge*, (compiled by Jasper Niemand)	.50
Mystic Masonry, *J. D. Buck*	1.50
The Theosophy of the Upanishads	1.00
The Idyll of the White Lotus, *M. C.*, paper 50 cents ; cloth	1.25
Light on the Path, (with notes), *M. C.*	.40
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